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macy, regulate national sovereignty, control commerce, and limit armaments. In the new community of states backward nations will be controlled in their own interest and in that of civilization, in the spirit of altruism rather than exploitation. The world policy of twelve months later still seems far removed from this ideal, but is progressing, let us hope, in that direction.

The force supreme. By Walter Wellman. (New York: George H. Doran company, [1918]. 191 p. \$1.25 net)

This book deals with the type of world life and international relations which aims to do away with the old order and the conflicts and warfare which accompanied it. It is difficult to give a satisfactory and enlightening review of such a volume because the terms used by the author are, as a rule, rather general and vague, with a resulting uncertainty of meaning. Intermingled with phrases of doubtful content there are some concepts of value, though they could hardly be called original. The author believes that the world is an economic and social unit in which international coöperation should supersede war and coercion, and that this primary fact must govern the new world and its type of life in the future. A society of nations is to be the administrative director of this coöperative life. These fundamental premises are the basis of all the inferences and conclusions which are developed throughout the book. Among specific points advocated to maintain peaceful international relations are disarmament and the boycott or lockout, the latter to be used against aggressive military groups. These subjects are not discussed except in a general way so that one is left in doubt as to their exact value and limitations as methods.

The concluding chapters are devoted to the discussion of a covenant for world coöperation, conditions necessary for world peace, and the influence of President Wilson and Lloyd George in the formation of the new world order. These chapters are interesting in the light of the actual terms of the peace treaty and what has happened since the book was written. While the book may have some valuable suggestions for the general reader it is of little value to the scholar and careful student of world conditions.

JAMES G. STEVENS

The only possible peace. By Frederic C. Howe, Ph.D. (New York: Charles Scribner's Sons, 1919. 265 p. \$1.50 net)

The causes of the recent war are sketched out upon the basis of an economic interpretation of history which seems to be closely in line with the doctrines of Karl Marx. Thus the author lays the blame for the war mainly upon the banking and commercial classes of Germany in par-

ticular and of the world in general. He believes that the only peace that possibly can stand the test of time is one that is based upon a large measure of internationalism. The Mediterranean and the near east must be placed under international control with a rather free disregard of those peculiar racial, geographical, religious, and temperamental interests that hitherto have been such potent forces in history.

The book shows signs of hasty writing and the style is very abrupt. The history of the past three or four decades is used as a mine for illustrative material for judgments that appear to have been predetermined. Mr. Howe finds that the munition makers of the world are the great enemies of right thinking when it comes to international questions and repeatedly states — as many as five times in one chapter — that they were a principal cause of the war. The book is decidedly of value as setting forth that view of history which is very popular just at present among a certain set of radical thinkers.

WILLIAM STARR MYERS

Racial factors in democracy. By Philip Ainsworth Means. (Boston: Marshall Jones company, 1918. 278 p. \$2.50 net)

The author's review of the beginnings and development of culture is admirable. His characterization of the less-known ancient civilizations shows broad and accurate scholarship. His familiarity with achievements somewhat off the main line of cultural advance prompts him to champion "race appreciation," that is, the saving and absorbing into our civilization of the good portions of all native civilizations.

Along with much that is true and fine, however, he utters some nonsense. To declare that in governmental matters we are no better off than when magna charta was signed shows ignorance of history. His longing for the good old times in Japan reveals the sentimentalist and his picture of the Christian missionaries "knocking down the native establishments" is untrue. Contemporary movements such as bolshevism appear to him as the mutiny of the ignorant many against the guidance of the intelligent minority. Ignorant of modern economic history, he does not see that the class struggle today is not between rabble and elite but between workers and capitalists to determine what share of control and product shall go in virtue not of ownership but of labor.

The book demonstrates that acquaintance with the earlier cultures does not qualify one to solve the problems of contemporary society.

EDWARD A. ROSS